 દીનનો કલમો.

𐬘𐬀𐬯𐬀· 𐬨𐬉· 𐬀𐬎𐬎𐬀𐬢𐬵𐬉 𐬨𐬀𐬰𐬛𐬀-

𐬨𐬀𐬰𐬛𐬀𐬌𐬀𐬯𐬥𐬋· 𐬀𐬵𐬨𐬌 (1)

(ત્રણ વાર પઢે.)

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(જેની નૈયતે તંદરોસતી પઢીએ તેનું નામ આએ જગોએ લેવું.)

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(ત્રણ વાર પડે.)

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[illegible]

(પીશાબની તથા હાજતની જગોથી ત્રણ
કદમ દુર ઉભો રહીને પઢે.)

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[illegible] (૧)

(પીશાબ તથા હાજત કરી અને ખડ-
ઉથી સાફ કરી નાડુ બાંધી ત્રણ
કદમ પાછો ચાલીને પઢે.)

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(એટલું પછી ખાણું ખાએ અને મોહડું સાફ કીધા પછી પડે.)

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𐬞𐬀𐬧𐬗𐬀 · 𐬆 · 𐬔𐬁𐬚𐬁 · 𐬥𐬁𐬨𐬀

١ 𐬀𐬵𐬎𐬥𐬀𐬎𐬎𐬀𐬌𐬙𐬌 𐬔𐬁𐬚𐬀

٢ 𐬎𐬱𐬙𐬀𐬎𐬎𐬀𐬌𐬙𐬌 𐬔𐬁𐬚𐬀

٣ 𐬯𐬞𐬆𐬧𐬙𐬀𐬨𐬀𐬌𐬥𐬌𐬌𐬎 𐬔𐬁𐬚𐬀

٤ 𐬬𐬊𐬵𐬎𐬑𐬱𐬀𐬚𐬭𐬆𐬨 𐬔𐬁𐬚𐬀

٥ 𐬬𐬀𐬵𐬌𐬱𐬙𐬊𐬌𐬱𐬙𐬌 𐬔𐬁𐬚𐬀

𐬞𐬀𐬧𐬗𐬀 · 𐬆 · 𐬔𐬁𐬵𐬀𐬥𐬁𐬨 𐬀𐬌𐬡𐬌𐬯𐬭𐬎𐬚𐬭𐬆𐬨𐬀

١ 𐬵𐬁𐬎𐬎𐬀𐬥𐬌𐬵𐬌𐬥𐬀

٢ 𐬵𐬁𐬎𐬎𐬀𐬥𐬌𐬵𐬌𐬥𐬀

٣ 𐬭𐬀𐬞𐬌𐬚𐬡𐬌𐬥𐬀

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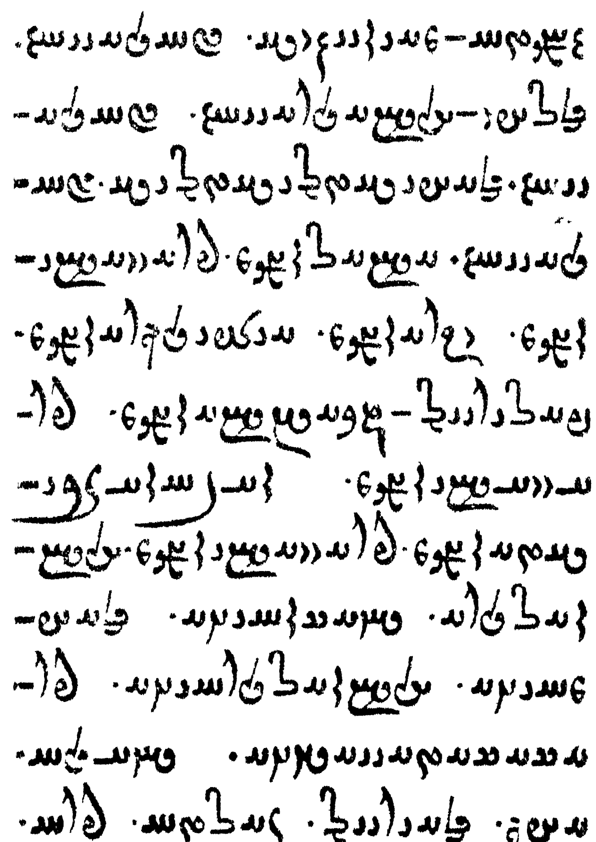
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ašəm vohū (1)

yaθā ahū vairyō

(21) ašəm vohū (12)

yaθā ahū vairyō (2)

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☞ દક્ષિણ દિશા તરફ મોહોડું કરીને પઢે.

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(☞ જો આતશ બેહરાંમની નજદીક નીઆએશ કરીએ તો નીચે મુજબ પઢવું.)

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(☞ જો આદરાંનની નજદીક નીઆએશ કરીએ તો નીચે મુજબ પઢવું.)

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(☞ જો ઘેરનાં આતશાની નજદીક નીઆએશ કરીએ તો નીચે મુજબ પઢવું.)

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(☞ જો આતશ બેહ્રાંમની નજદીક નીઆએશ કરીએ તો નીચે મુજબ પઢવું.)

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(☞ જો આદરાંનની નજદીક નીઆએશ કરીએ તો નીચે મુજબ પઢવું.)

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(☞ જો ઘેરનાં આતશાની નજદીક નીઆએશ કરીએ તો નીચે મુજબ પઢવું.)

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દક્ષિણ દિશા તરફ મોહોડું કરીને પઢે.

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ašəm vohū (1)

ahmāi raēšca x'arənasca

ahmāi tanvō drvatātəm ahmāi tanvō vazdvarə

ahmāi tanvō vərəθrəm ahmāi īštīm pouru.x'āθrąm

ahmāi āsnąmcit frazaintīm

ahmāi darəγąm darəγō.jītīm

ahmāi vahištəm ahūm ašaonąm

raočaŋhəm vīspō.x'āθrəm

aθa jamyāt yaθa āfrīnāmi

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☞ દક્ષિણ દિશા તરફ મોહોડું કરીને પડે.

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𐬭𐬁𐬌 𐬥𐬆𐬨𐬋 𐬞𐬀𐬌𐬙𐬌-𐬛𐬌𐬙𐬌
𐬥𐬆𐬨𐬋 𐬞𐬀𐬌𐬙𐬌-𐬛𐬌𐬙𐬌 ∘ [illegible]
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☞ દક્ષિણ દિશા તરફ મોહોડું ક-
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☞ (જો ઉજરન ગેહ હોય તો નીચે પ્રમાણે ત્રણ વાર પઢો.)

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☞ (જો રપિથ્વિન અથવા બીજી હાવન ગેહ હોય તો નીચે પ્રમાણે ત્રણ વાર પઢે.)

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☞ (જો હાવન ગેહ હોય તો નીચે પ્રમાણે ત્રણ વાર પડે.)

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☞ (જો રપિથવન અથવા બીજી હાવન ગેહ હોય તો નીચે પ્રમાણે ત્રણ વાર પઢો.)

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☞ (જો હાવન ગેહ હોય તો નીચે પ્રમાણે ત્રણ વાર પડે.)

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*અશેમ્ પઢતાં કમર ઉપર કુસતીના તરણ આંટા લપેટવા.

† પેહેલી યથા અહૂ વઈર્યોનો સ્કયોથનનામ પઢતાં કુસતીનો પેહેલો જમનો ગાંઠ વાલવો અને બીજી યથા અહૂ વઈર્યોની સ્કયોથનનામ પઢતાં કુસતીનો ખાબો દાબો ગાંઠ વાલવો અને અશેમ વોહૂ એક પઢતાં પછવાડેનાં બંધે ગાંઠ વાલવા.

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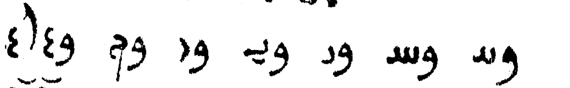
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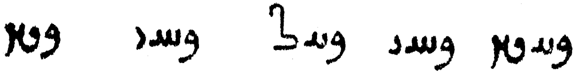
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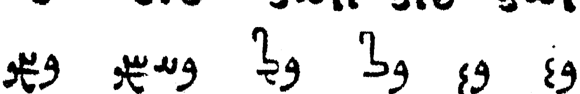
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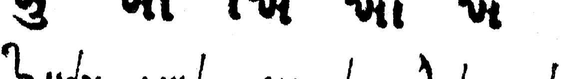
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વ્યંજન.	ઉચ્ચાર.	વ્યંજન.	ઉચ્ચાર.
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‡ »	વ	𐬩	હ્મ §
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* 𐬪 અથવા ⸺ હમેશાં શબ્દની શરૂઆતમાં અને » વચમાં આવેછે.

† 𐬮 જંદમાં આવતો નથી પણ પાજંદ લખાનોમાં મલેછે.

‡ 𐬬 હમેશાં શબ્દની શરૂઆતમાં અને » વચમાં આવેછે; 𐬡નો ઉચ્ચાર wનો થાયછે.

§ 𐬩 એ હ્+મ્ ને માટે જોડાક્ષરછે.

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𐬰	જ્	𐬠	બ્
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* 𐬙 એ અક્ષર શબ્દની શરૂઆતમાં
તથા) ની આગમજ આવેછે. એ સિવા
હમેશ શબ્દની સેવટેજ આવેછે.

જંદ મૂળાક્ષરો.

સ્વર.	ઉચ્ચાર.	સ્વર.	ઉચ્ચાર.
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નમસકાર પરબતનો................. ૨૭૨
નમસકાર પાણીનો...... .... ૨૭૩
નમસકાર ઉરવરનો ૨૭૪

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પઢવાની...................... ૨૮૧
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પાંહાંચે ગાથાનાં નાંમ............. ૨૯૬
છ ગાહાંબારનાં નાંમ ૨૯૬
બાજ જમવાની..................... ૨૯૭
બાજ પીશાબની.................... ૨૯૯
દુવા તંનદરૂસતી................... ૩૦૨
દીનનો કલમો...................... ૩૦૬

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હાવન ગેહ…. ……………… ૪૧
રપીથવન ગેહ……………… ૫૧
ઉજીરન ગેહ…… …… ……… ૬૩
અઇવીસરૂથરેમ ગેહ……………… ૭૪
ઉશહીન ગેહ ………………… ૮૦
ખુરશેદ નીઆએશ ……………… ૧૦૦
મેહેર નીઆએશ ……………… ૧૩૧
દોવા વીસપ હુમત……………… ૧૫૮
દોવા નામ સેતાએશને……………… ૧૬૦
નમસકાર ચેહારે દિશાનો……… ૧૬૮
માહ બોખ્તાર નીઆએશ……… ૧૭૦
આવાં અરદવીસુર નીઆએશ…… ૧૮૬
આતશ નીઆએશ ……………… ૨૦૨
પતેત પસેમાંની ……………… ૨૨૮
નમસકાર ચેરાગનો……………… ૨૬૭
નમસકાર મુકતાદનો……………… ૨૬૯
નમસકાર દખ્મામાંનો……………… ૨૭૦

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સફે.
દીબાચો ૫
જંદ મુળાક્ષરો તથા પદો ૨૧
અશેમ વોહુ........................ ૧
અહુનવર ૧
નીરંગે ગોમીજ.................... ૨
હાવન ગેહ ૩
રપીથવન ગેહ ૪
ઉજીરન ગેહ ૬
અઇવીસ્રૂથરેમ ગેહ............... ૭
ઉશહીન ગેહ ૮
સરોશ બાજ........................ ૯
નીરંગ કુશતી બાંધવાની............ ૨૦
કુશબાંમ ૨૦

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જંદના મુલાક્ષરો તથા તેનાં પદો આપ્યાંછે તેથી ઉમેદ છે કે સઘલા જરથોશતીઓ હવેથી પોતે તેમજ પોતાના ફરજંદોને અવસ્તા ખુદ જંદ હુરૂફેજ પઢવા પઢાવવાનો મહાવરો પાડશે.

આએ પુસ્તક શિખતાં છોકરાઓને માટે ખરીદવાને સવલ પડે એવી નેમથી એમાં યશ્તો સિવાયના સઘલા જરૂરીઆત પઢવા જોગનાં અવસ્તા સમાવ્યાછે અને યશ્તોનું દફતર તેઓને માટે છુટું રાખ્યુંછે.

રોજ ૧લો માહ ૧લો ૧૨૫૧ |
તા૦ ૧૯મી સપટેમબર ૧૮૮૧. |

તેહમુરસ દીનશાહજી.

આ નાંહનું પુસ્તક ઘણો વખત આગમ-જનું બહાર પડી ચુકું હતે, પણ એ પુસ્તક છ-પાતું હતું એટલામાં આ પ્રગટ કર્ત્તાના જાણ-વામાં એવું આવ્યું કે એ પ્રગટ કર્ત્તાના મીત્ર મરહુમ એરવદ ફરાંમજી મીનોચેહરજી દશતુર જામાસપ આશાજીનાં બી. એ. એ પોતે ખુદ જંદહુરફે છપાવા ધારેલું ખુરદેહ અવસ્તા-નું પુસ્તક તેમના મીત્ર મી૦ હોરમજજી નવ-રોજજી લાર્ડ છપાવવાને માંથે લીધું છે, એ ઉપરથી આ પુસ્તક તે મરહુમ મીત્રનું પુ-સ્તક બહાર પડે ત્યાં સુધી અટકાવી રાખવામાં આવ્યું હતું.

આએ નાહનું પુસ્તક જરથોશતીઓની સઘલી નિશાલોમાં શિખતાં નાહનાં બાલકોને તેમજ જેઓ જરથોશતીઓ અવસ્તા ખુદ જંદહુરફે પઢવાને ચાહતા હોએ તેઓને ઉપયોગી થઇ પડે એવા હેતુથી એની સાથે

નકલો મેળવી ઇસવી સને ૧૮૫૨થી ૧૮૫૪ સુધીમાં તમામ અવસ્તાનું જે દફતર કોપનહેગનમાં છપાવ્યું છે તે ઘણુંજ શુદ્ધ અને ભરોશો રાખવા જોગછે, એટલુંજ નહી પણ હાલના અવસ્તાના કોઇબી અભ્યાસીને તે વગર ચાલેજ નહી એવું છે. માટે હવેથી છપાતાં અવસ્તાના પુસ્તકો મજકુર દફતરને આધારે બુદ જંદ હુરૂફેજ અને તેબી અવસ્તાના અભ્યાસીઓની તપાસ હેઠલ જો છપાએ તો હાલ સુધી ચાલતું આવેલું અશુદ્ધપણું દુર થાએ અને એવાં પુસ્તકો ઉપરથી શિખનાર તેમજ શિખવનાર એ બંનેને સવલ પડે—એવું ધારી આ નાંહનું પુસ્તક મરહુમ મજકુર વિદ્વાનનાં પુસ્તક ઉપરથી છપાવ્યું છે અને હવે પછી છપાતાં પુસ્તકોબી એજ કેતાબને આધારે છપાવવામાં આવશે.

મળ્યું તેવું તે સાહેબોએ છપાવ્યું છે. એટલુંજ નહી પણ ખુદ જંદ હુરૂફે હાલ સુધીમાં લખાએલાં તેમજ છપાએલાં અવસ્તાનાં પુસ્તકોબી ઘણાંજ અશુદ્ધ છે. તેમાં પણ તે લખનાર તથા છપાવનાર સાહેબોનો ઓછો વાંક કાહડી શકાતો નથી. કારણકે આજ લાંબી મુદત થઇ અવસ્તાના અર્થ સહમજવાનું જ્ઞાન આપણા લોકોમાંથી ગુમ થયું છે. અને તેમ થવાથી અવસ્તાનાં પુસ્તકોનાં નકલનવેશોએ, ભાષાની નાવાકેફીને લીધે જે લખાનો કીધાં તેની વર્ણયોજના ખરી રીતે લખી શકયા નહી—એથી ઘણાંખરાં સઘલાં પુસ્તકો લખાનમાં અશુદ્ધ થયાંછે.

આજે આપણી પાશે અવસ્તાનું શુદ્ધદફ્તર હોએ તો તે ફકત મરહુમ વેસ્તરગારદવાલું છે એ મરહુમ વિદ્વાને હિંદુસ્તાન તથા ઇરાનમાં મુસાફરી કરી અવસ્તાની પુશ્કલ

વાંચવામાં તેમજ લખવામાં ઘણીજ સેહલી તથા સુતરીછે. બાલબોધ તેમજ ગુજરાતી લીપી તેના જોડાક્ષરોની બાબતમાં ઘણીજ કફોડીછે તેમજ જંદને મલતા ચોક્સ અક્ષરો તે ભાષાઓમાં મલતાબી નથી. તેથી ગુજરાતી હુરૂફે અવસ્તા પઢવામાં તેમજ લખવામાં અવસ્તાના અસલ શુદ્ધપણામાં ખલલ થઇછે તથા થાયછે.

અવસ્તાવાણી ગુજરાતી હુરૂફે છાપવાનું જારી થવાથી અનેક કારણોને લીધે તે ઘણુંજ અશુદ્ધ રીતે પઢાવા લાગાછે, તે હાલ સુધીમાં ગુજરાતી હુરૂફે છપાએલાં, બે ત્રણ પુસ્તકો સિવાય. સઘલાં પુસ્તકોની તપાસ લેવાથી કોઇનેબી ખુલ્લું માલમ પડશે; પણ એમાં તે પુસ્તકો છપાવનાર બેહદીન સાહેબોનો કોઇબી રીતે વાંક કાહડી શકાતો નથી. કારણકે તેઓને નકલનવેશો તરફથી જેવું

(Mystery) બાપ અથવા સાથે જ-મેળા ભાઇ અથવા (આતમાનું) રક્ષાણ કરનાર આ-અવન સિવાય બીજા કોઇનેબી તું મા શિ-ખવતેા. . . . ."

ખોરદાદ યશ્ત ફકરો ૧૦મો; બેહરામ યશ્ત ફકરો ૪૬મો.

આએ ફકરાઓમાં જે માંથ્ર એટલે રમજ અથવા મેદભરેલી વાત કહીછે તે શું છે. તેનો ખુલાસો અત્રે કરેલો નથી; પણ એટલું તો ચોકસ છે કે અવસ્તા જંદ હુરૂફ કોઇને નહી શિખવવા એવુ એ ફકરાઓ ઉપરથી નીકળતું નથી.

હવે હાલના જેવા શુધરેલા વખતમાં એમ કરવાની મતલબ શું? ગુજરાતી લીપી કરતાં જંદ લીપી કઇ કંઠણછે? અથવા શિખવા શિખવવાને મુશકેલછે? નહીં. એવું કંઇજ નથી. આખી દુનિયામાં વપરાતી સઘલી ભાષાઓની લીપી કરતાં જંદ ભાષાની લીપી

છે. પણ મુમબાઇમાં તમામ અવસ્તાના દફતરો ગુજરાતી હુરૂફે છપાયા પછી અત્રેની તેમજ બાહેરની નીશાલોમાં મોબેદોના ફર-જંદોને વટીક,-જંદ હુરૂફે છપાએલાં પુસ્તકોની ગેરહાજેરીમાં, તમામ અવસ્તા ગુજ-રાતી હુરૂફેજ શીખવવામાં આવેછે.

આગલા વખતમાં ઇરાનમાં તેમજ હિંદુસ્તાનમાં એમ થવાનું ખરૂં કારણ સહમજાવી શકાતું નથી, પણ એવું સહમજવામાં આવેછે કે આગલા લોકોનો એવો વિચાર હતો કે અથોરનાનો સિવાય બીજા કોઇનેબી જંદ હુરૂફે માંથ્રવાણી શીખવવી નહી—એવું અવસ્તાનું ફરમાન છે. અવસ્તાના જે ફકરા ઉપરથી આ વિચાર જેઓએ સુચાવ્યોછે તે ફકરાની મતલબ સદંતર જુદીજ છે, અને તે નીચે મુજેબ છે:—

"અએ જરથુશ્ત્ર! આએ માંથ્ર

ખુદ ભાષાના હુરૂફો પડતા મુકી જે દેશમાં તેઓ વસેછે તે દેશની ચાલુ ભાષાનાં હુરૂ-ફોએ પોતાના ધર્મ પુસ્તકો તેઓએ લખવા પઢવાનો રવયો પકડયોછે.

ઇરાનમાં હાલ વસતા સઘલા જરથોશ્તી-ઓ આજ લાંબા વખતથી ફારસી હુરૂફે અવસ્તા પઢતા તથા લખતા આવ્યા છે. હિંદુસ્તાનમાં આવી વસેલા જરથોશતીઓ શરૂઆતમાં ફારસી હુરૂફે, તે પછી બાલબોધ હુરૂફે અને છેલ્લે ગુજરાતી હુરૂફે ભણતા લખતા આવીઆછે. આગલ જે વખતે મુમ-બઇમાં છાપાખાનાં નહી નીકલેલાં હતાં તે વખતે મોબેદોમાં ઘણું કરીને ખુરદેહ અવસ્તા, યજશને તથા વંદીદાદ ખુદ જંદ હુરૂફેજ શી-ખવા તથા શીખવવાનો ચાલ હતો. એ ચાલ આજથી ૧૫ થા ૨૦ વરશની વાત પરખી ચાલુ હતો અને હજુબી કેટલેક ઠેકાણે જારી

દીબાચો.

હાલમાં જાણીતી ઘણી ખરી કોમોએ પોતાના ધર્મ પુસ્તકો, જે ભાષામાં તેઓ લખાયલાંછે તેજ ભાષાના હુરૂફે સાચવી રાખેલાં છે; અને જો કે તે કોમોના સઘલાઓ પોતાના ધર્મની ભાષા સહમજતા નથી, તોબી તેજ ભાષાના હુરૂફે તેઓએ પઢવું તથા લખવું જારી રાખ્યુંછે; પણ પારસીઓએ પોતાનું રાજ ગયા પછી તેઓ ઉપર અનેક હાદસાઓ પડવાને લીધે અથવા બીજાં કોઇ કારણોને લીધે જે ભાષામાં પોતાના ધર્મ પુસ્તકો લખાયલાંછે—જે સાધારણ રીતે જંદ ભાષા એવે નામે ઓળખાએછે, પણ જેનું ખરૂં નામ **જુણી બલ્ખી ભાષા*** હોવું જોઇએ—તે

* જેને યુરોપ્યન વિદ્વાનો બેકટ્રીઅન ભાષા કહેછે.

આએ ખુરદેહ અવસ્તાનું

નાંહનું પુસ્તક

સર્વે જરથોશતી ગ્રહસ્થો

તથા

બાનુઓને

એના પ્રગટ કર્તાએ

માનપુર્વક અર્પણ કર્યું છે.

મુંબઈ:
ફોર્ટ પ્રીંટીંગ પ્રેસ,
પારસી બજારસ્ટ્રીટ, નાં. ૧૯૦.

ખુરદે અવસ્તા

જંદ હુરૂફે

પ્રગટ કર્તા

અરવદ તેહમુરસ દીનશાહજી
અંકલેશરીઆ

તે

મરહુમ નામદાર સર જમશેદજી જીજી-
ભાઈ જરથોશ્તી મદરેસાના આગલા
મરહુમ લેડી આવાબાઇને નામની
ફેલોશીપ ધરાવનાર

તથા

હાલના સંસ્કૃત શિક્ષક.

૧૨૫૧ યજદજરદી—૧૮૮૧ ઇસવી.